754
776
789

At once they fled; nevermore would they come to harm one when they had seen the obsidian knife resting in the water.

Ic njman cholоa, aiocmo ceppa tepolotivi: in jquac oquittaque itztli, atlan onoc.

Twenty-eighth Chapter, which telleth of the gnawed leavings of a mouse.

825

Injc cempoalli on chicuei capitulo, ytechpa tlatoa in qujmjchin ytentlacaoal.

Whatsoever a mouse had gnawed none might eat. It was said that he who ate what a mouse had left would be falsely accused. For it was said that the mouse came to steal it; he came to eat it in stealth. Wherefore no one might eat gnawed leavings of a mouse. Likewise it was said of it that he who ate the gnawed leavings of a mouse would be accused falsely of some sort of story or of that which might be missing.[30]

In qujmjchin in çaço tlein qujqua: aiac vel qujqualiaia, qujlmach in aqujn qujqualia yn q'caoa qujmjchin, itech tlatlamjz, ca mjtoa: oqujchtequjco in qujmjchin, oqujchtacaqua. Ipampa y, in aiac vel qujqualiaia in itentlacaoal qujmjchin. No yuh ipan mjtoz: in aqujn qujqua itentlacaoal qujmjchin, itech tlatlamjz, in çaço tlein tlatolli, anoço in tlein poliviz.

Twenty-ninth Chapter, which telleth of nails.

826
776

Injc cempoalli on chicunavi capitulo, ytechpa tlatoa in jztitl.

It was said that, when nails were pared, they cast them into the water. It was thought that this was because the water dog[31] would make good [nails] grow out—not broken; they would be sound. For when it drew someone into the water, [the water-dog] tore away his nails and eyes.

Qujlmach in tozti, in jquac motetequja, atlan contepeoaia, qujlmach ipampa: in ichoatl avitztoti, qualli qujxoaltiz: amo papatzaoaz, qualli vez. Ipampa: in jquac aqujn qujlaqujaia, qujqujxtiliaia in jzti, ioan ixtelolo.

Thirtieth Chapter, which telleth of sneezing.

827

Injc cempoalli ommatlactli capitulo, ytechpa tlatoa in acucholiztli.

When someone sneezed, they said, in times past: "Someone speaketh of me; someone saith well of me." Or they said: "Someone speaketh ill of me." Or they said: "Some people discuss me." It was thought that they made it evident, and knew, when they sneezed, that someone far away mentioned them.

In jquac aca acuchoa, qujtoaia in ie vecauh: aqujn nechitoa, aqujn nechteneoa: anoce qujtoaia: aqujn nēchicnitoa, anoçe qujtoa: aquiqueinnoca mononotza. Qujl ichoatl qujnezcaioiaia, ichoatl ic qujmatia: in jquac acuchoa, in aca canapa veca qujnteneoa.

Thirty-first Chapter, which telleth of small children.

853

Injc cempoalli ommatlactli oce capitulo, ytechpa tlatoa in pipiltotonti.

When small children still lay in the cradle and something was eaten or drunk,[32] first they placed it upon [their] foreheads.[33] It was said that in this way [the child] would not hiccough or be afflicted by what he ate or drank.

In ichoantin in pipiltotonti: in jquac yn oc coçolco onoque: in jquac tlaqualo, anoço itla mjz, achto ijxquac contlaliaia, qujlmach ic amo tzitzicunoz, amo motolinjz in tlein moqua, anoço mj.

29. Corresponding Spanish text: "de hueso, o de alabastro, o de otra cosa."

30. *Animal:* Seler, in *Collected Works*, Vol. IV, 2. 21, refers to it as a spotted water animal or spirit "which drew men down into the water and ate off the nails and hair of [unwatched men]" (citing Sahagún, XI, cap. 4, § 2, and V, App., cap. 29). Santamaría, *op. cit.*, Vol. I, p. 66 (*ahuizotl*), calls it *mono o perro del agua* (Lontra felina).

31. Corresponding Spanish text: "quando cortajan, o hurajan un pruevale de algun ojito."

32. *Ibid.*: "se le hace."